

Discourse 8

*“Vayedaber Elohi”m el Moshe,
Vayomer Eilav Ani HaShem-יהו"ה –
God spoke to Moshe and said to him:
I am HaShem-יהו"ה”*

Delivered on Shabbat Parshat Va'era,
Shabbat Mevarchim Shvat, 5714
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁸⁵ “God spoke to Moshe and said to him, ‘I am *HaShem-יהו"ה*. I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday-אל שדי*,” but with My Name *HaShem-יהו"ה*, I did not make Myself known through them... Therefore, say to the Children of Israel: ‘I am *HaShem-יהו"ה*.’”⁵⁸⁶ Now, this seems to indicate that the revelation of Godliness to our forefathers was only through *HaShem*’s-יהו"ה title *E”l Shadday-אל שדי*, but that there was not yet a revelation of His Name *HaShem-יהו"ה*, and that specifically upon the exodus from Egypt, which was preparatory to the giving of the Torah, His Name *HaShem-יהו"ה* was revealed.

However, this must be understood,⁵⁸⁶ since we indeed find the Name *HaShem-יהו"ה* used in the Torah in reference to

⁵⁸⁵ Exodus 6:2-6

⁵⁸⁶ See Ohr HaTorah, Va'era p. 119; Vol. 7 p. 2,551 and on, and elsewhere.

our forefathers.⁵⁸⁷ Moreover, even afterwards, when the Jewish people were still in the Egyptian exile, the Name *HaShem*-יהו"ה, was also revealed, as it states,⁵⁸⁸ "And they will say to me, 'What is His Name?' – what shall I say to them? God answered Moshe, 'I shall be as I shall be-*Eheye*"*h Asher Eheye*"*h*-אהי"ה אשר אהי"ה.' And He said, 'So shall you say to the children of Israel, 'I shall be-*Eheye*"*h*-אהי"ה has sent me to you.' God further said to Moshe, 'So shall you say to the children of Israel: '*HaShem*-יהו"ה, the God of your forefathers, the God of Avraham, the God of Yitzchak and the God of Yaakov has dispatched me to you. This is My Name forever, and this is My remembrance from generation to generation.'"⁵⁸⁹ We even find that when Moshe came before Pharaoh, he did so in the Name of *HaShem*-יהו"ה.⁵⁸⁹ This being so, what was newly introduced at the exodus from Egypt, that it was specifically then that there was a revelation of the Name *HaShem*-יהו"ה? We also must understand the essential matter of the relationship between the Name *HaShem*-יהו"ה and the exodus from Egypt, specifically.

However, the explanation is that the revelation of the Name *HaShem*-יהו"ה occurred at the giving of the Torah, for it was then that *HaShem*'s-יהו"ה Supernal Intent in creation came to fruition. This is as our sages, of blessed memory, taught⁵⁹⁰

⁵⁸⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵⁸⁸ Exodus 3:13-15

⁵⁸⁹ Exodus 5:1 – "Afterwards, Moshe and Aharon came and said to Pharaoh, 'So said *HaShem*-יהו"ה, the God of Israel, 'Send out My people that they may celebrate Me in the Wilderness.'"

⁵⁹⁰ Talmud Bavli, Shabbat 88a

about the words,⁵⁹¹ “**The sixth day-*Yom HaShishi*-יום הששי**,” in the account of creation. They said, “What does this additional *Hey-ה* come to add? It teaches that the Holy One, blessed is He, made a condition with the act of creation, and said, ‘If Israel accepts the Torah [which will be given on the sixth day of Sivan] you will exist etc.’” Now, because the exodus from Egypt was preparatory to the giving of the Torah, as stated,⁵⁹² “When you take the people out of Egypt, you shall serve God on this mountain,” it therefore was applicable that upon leaving Egypt, there was also a revelation of the Name *HaShem*-יהו”ה.

With this in mind, we can also understand why there were hints to the future redemption in the exodus from Egypt. For, as known, of the five terms for redemption that Torah states,⁵⁹³ four of them, “I shall take you out-*v’Hotzeiti*-וְהוֹצֵאתִי,” “I shall rescue you-*v’Heetzalti*-וְהִצַּלְתִּי,” “I shall redeem you-*v’Ga’alti*-וְגִאֲלֹתִי,” and “I shall take you-*v’Lakachti*-וְלָקַחְתִּי,” refer to the exodus from Egypt.⁵⁹⁴ However, the fifth one,⁵⁹⁵ “I shall bring you-*v’Heiveiti*-וְהִבֵּאתִי” relates to the future redemption.⁵⁹⁶ This is why there is a difference of opinion between Rabbi Tarfon and the sages in regard to the fifth cup of the Passover Seder.⁵⁹⁷ The reason is because the exodus from Egypt was preparatory to the giving of the Torah (as mentioned

⁵⁹¹ Genesis 1:31

⁵⁹² Exodus 3:12

⁵⁹³ Exodus 6:6-7

⁵⁹⁴ Talmud Yerushalmi, Pesachim 10:1

⁵⁹⁵ Exodus 6:8

⁵⁹⁶ Orchot Chayim Vol. 1, Hilchot Pesach, Section 13, citing the Ra’avad.

⁵⁹⁷ Talmud Bavli, Pesachim 118a – See the Rif version, and elsewhere; Also see Likkutei Sichot, Vol. 27, p. 48.

above), and *HaShem* 's-יהו"ה Supernal intent in creation, blessed is He, came to fruition at the giving of the Torah. However, since the true and complete fruition of His Supernal intent in creation will specifically happen in the coming future, therefore, Torah hints to this in the exodus from Egypt.

2.

The explanation is that, as known, *HaShem* 's-יהו"ה ultimate Supernal Intent in the creation and chaining down of the worlds (*Hishtalshelut*) is that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”⁵⁹⁸ However, this must be better understood.⁵⁹⁹ For, is not the Holy One, blessed is He, found in all places, as it states,⁶⁰⁰ “Do I not fill the heavens and the earth?” What then is meant that His Supernal Intent is that “He desires a dwelling place for Himself in the lower worlds”?

The explanation is that the words “Do I not fill the heavens and the earth,” refer to *HaShem* 's-יהו"ה light that relates to the worlds and manifests within (*Memaleh*) them. However, the essence of the light, is the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). This is understood from the teaching of our sages, of blessed memory that,⁶⁰¹ “Just as

⁵⁹⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

⁵⁹⁹ See Sefer HaMaamarim 5654 p. 119 and on; 5677 p. 125 and on; Ohr HaTorah Shemot p. 80 and on; Discourse entitled “*Kodesh Yisroel laHaShem*” 5614 (Maamarei Admor HaTzemach Tzedek, 5614 p. 20 and on).

⁶⁰⁰ Jeremiah 23:24

⁶⁰¹ Midrash Tehillim 103:1; Talmud Bavli, Brachot 10:1

the soul fills the body, so does the Holy One, blessed is He, fill the worlds.” In other words, just as the soul fills the body in a manner that it enlivens each limb and organ with its particular vitality according to its capacity, but nevertheless, this only is the vitality of the soul as it relates to the body and is not the essence of the soul, so too, when it states that, “The Holy One, blessed is He, fills the world,” this only refers to the light and illumination that relates to the worlds, and is merely the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*).⁶⁰²

However, *HaShem*'s-יהו"ה Supernal Intent for “a dwelling place for Himself in the lower worlds,” is that through our fulfillment of Torah and *mitzvot*, in a manner of self-restraint (*Itkafia*), there also is caused to be a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). This accords with the teaching,⁶⁰³ “through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.”

His honorable holiness, my father-in-law, the Rebbe, explained in the discourse of the date of his passing,⁶⁰⁴ that this refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and exists in all worlds equally. Nevertheless, this explanation still requires further understanding, for is it not so that the transcendent light of

⁶⁰² See Likkutei Torah, Emor 31a, and elsewhere.

⁶⁰³ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁶⁰⁴ The discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1 (Sefer HaMaamarim 5710, p. 111), as well as the discourse by the same title 5711, translated in The Teachings of The Rebbe – 5711, Discourse 1.

HaShem-יהו"ה, blessed is He, (*Sovev*) is always equally found in all places? Is this not the meaning of the verse, "Do I not fill the heavens and the earth," which specifies that it is "I-*Ani*-אני" [that is, My Essential Self] who fills them? This being so, what exactly is newly introduced by the matter of making a "dwelling place for Himself in the lower worlds"?

However, the explanation is that the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and is equally present in all places, is concealed. After all, being that this light **transcends** all worlds, therefore, in and of itself, it cannot be revealed in the worlds, and is thus concealed. However, by fulfilling Torah and *mitzvot*, in a manner of self-restraint (*Itkafia*), we draw forth the light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), to come to be revealed.

In other words, by fulfilling Torah and *mitzvot*, not only do we draw forth the light of *HaShem*-יהו"ה, blessed is He, that relates to the worlds and fills them (*Memaleh*), but we even draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). Moreover, the drawing forth is such, that the transcendent light (is not concealed, but) is revealed.

To explain, the light (*Ohr*) drawn forth by fulfilling Torah and *mitzvot*, is *HaShem*'s-יהו"ה Essential light, blessed is He, which altogether has no relation to worlds and even transcends the Godly light that illuminated the Holy Temple. For, in the Holy Temple, there also was an illumination of *HaShem*'s-יהו"ה Godly vitality that transcends the vitality of the

worlds, as stated,⁶⁰⁵ “Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built.” However, the vitality manifest in the Holy Temple was also a light and illumination that related to worlds, only that within this light, it was the essence of the light that illuminated in the Holy Temple.

This may be better understood through an analogy of the vitality of a human being.⁶⁰⁶ In a human being, the primary seat where his life force dwells, is in the brain of his head. That is, aside for the fact that in one’s head, there is a greater illumination and manifestation of the hidden powers of his soul, compared to the powers that manifest in his other limbs and organs; but beyond this, even the vitality and powers that indeed manifest in the rest of the body, their primary power is nonetheless in the head.

For, as we readily observe, when the powers of the soul manifest in the body, they take on physicality according to the capacity of each limb and organ. This demonstrates that these powers are not drawn forth directly from the essence of the soul. Rather, there is an initial drawing forth of general vitality that relates to the body as a whole, which takes on physicality according to the capacity of the body as a whole. It subsequently divides into particulars, to physically manifest according to the capacity of each limb and organ. Thus, the superiority of the vitality of the head is that it is the general, primary and essential vitality that relates to the body.

⁶⁰⁵ Kings I 8:27; See *Hemshech* 5666 p. 535

⁶⁰⁶ See Tanya, Ch. 51

The same was likewise true of the Holy Temple, wherein there was an illumination of the primary, essential vitality that relates to the world. Then, from it, there were subsequent drawings forth of vitality to each particular creature in the world. This is why the windows of the Holy Temple were narrowed in their interior and broad in their exterior (unlike all other windows),⁶⁰⁷ because through the windows of the Holy Temple, vitality was drawn from the Holy Temple to the rest of the world.

Nevertheless, even the vitality that was manifest in the Holy Temple, was vitality that related to worlds, that is, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*). Therefore, there was division in it, according to the capacities of the worlds. However, like the head, specifically the Holy Temple was the primary aspect of the vitality, as opposed to the rest of the world. This is similar to the vitality that manifests in the body, but whose primary aspect is in the head, whereas in the rest of the body, there only is a lesser radiance of vitality.

Now, the novelty introduced upon the giving of the Torah, is that there was a drawing forth and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). This light (*Ohr*) is utterly beyond all worlds, and for this reason itself, it is equally present in all worlds. In a human

⁶⁰⁷ See Kings I 6:4; Talmud Bavli, Menachot 86b (and Rashi there) – That is, contrary to ordinary window frames which are wider on the inside of the building, in order to maximize the amount of light that is diffused in the room, the windows of the Temple became narrower on the inside. Regarding this, the sages taught, “narrow within, and broad without, as I do not require illumination.” That is, the light of the Holy Temple illuminated outward to the world, rather than vice-versa.

being, this may be compared to the vitality of the essential self of one's soul, which does not manifest in the body, and in relation to which, to him, there is no difference between his head and his other limbs and organs. The revelation of this transcendent light (*Sovev*) was drawn forth specifically at the giving of the Torah.

Although it is true, that prior to the giving of the Torah, at the splitting of the sea, there also was a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, as our sages, of blessed memory stated,⁶⁰⁸ "At the splitting of the sea, even a maidservant saw more than the greatest of prophets," nevertheless, the splitting of the sea was only a general, temporary revelation.

In contrast, the revelation of *HaShem*'s-יהו"ה light that transcends the worlds, which was drawn forth when the Torah was given, was in an inner pervading manner. Therefore, it even affected them against destructive forces, as our sages, of blessed memory, taught,⁶⁰⁹ "When the Torah was given there were no deaf people amongst them etc." Moreover, this was not a temporary matter, but is a constant, in that that even after the giving of the Torah, through fulfilling Torah and *mitzvot*, we draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), so that it is revealed and manifest in an inner manner.

This matter is *HaShem*'s-יהו"ה ultimate Supernal Intent, blessed is He, in creating the worlds to be, "a dwelling place for

⁶⁰⁸ See Mechilta Beshalach 15:2

⁶⁰⁹ Midrash Vayikra Rabba 18:4; Bamidbar Rabba 13:8

Him, blessed is He, in the lower worlds.” About this the verse states,⁶¹⁰ “I made the earth and I created-*Barati*”-י-בראת man upon it.” That is, the reason “I made the earth,” is for man, and the ultimate intent in man’s creation is for, “I created-*Barati*”-י-בראת” which has the numerical value of six-hundred and thirteen (תרי”ג-613).⁶¹¹ That is, *HaShem*’s-יהו”ה intention in bringing the worlds into existence, is so that through our fulfillment of the six-hundred and thirteen (תרי”ג-613) commandments, we draw the light of *HaShem*-יהו”ה, blessed is He, that transcends the worlds (*Sovev*) into revelation.

3.

Now, although the *mitzvot* are specifically fulfilled with physical things, nevertheless, through them a revelation and illumination of the light of *HaShem*-יהו”ה, blessed is He, that transcends the worlds (*Sovev*) is drawn forth. This may be understood through the verse,⁶¹² “Light is sown for the righteous-*Tzaddik*”-צדיק.” That is, the Holy One, blessed is He, sows His transcendent light (*Sovev*) in the act of charity-*Tzedakah*-צדקה, which actually refers to all the *mitzvot*, since they all are called by the term “*Tzedakah*”-צדקה.”⁶¹³

Now, when a seed is sown in the earth, though the seed itself has no smell or flavor, nonetheless, when it rots in the

⁶¹⁰ Isaiah 45:12

⁶¹¹ See Mikdash Melech to Zohar I 205b

⁶¹² Psalms 97:11

⁶¹³ See Torah Ohr Mikeitz 42c; Likkutei Torah Re’eh 23c; Shir HaShirim 38a and elsewhere.

earth, all that is secondary to it is nullified, until what remains is its refined, spiritual aspect. It is specifically then that the power of growth is awakened in the earth. The same is true of the matter of *mitzvot*. That is, although they specifically are fulfilled with physical things, nevertheless, through fulfilling the *mitzvot* in a manner of sublimation and nullification to *HaShem*-יהו"ה, blessed is He, and by accepting His yoke, the *mitzvot* awaken and draw forth the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

Now, in regard to sowing and planting, there is no comparison between the crops of the field and the produce of the trees.⁶¹⁴ That is, the crops of the field grow and become ready for consumption at a much faster pace, such that some crops take only fifty-two days to complete their growth.⁶¹⁵ In contrast, the produce of the trees take much longer to grow, so much so, that some trees can take seventy years to produce edible fruits, as it states,⁶¹⁶ "One who is righteous flourishes like a date palm," about which our sages, of blessed memory, stated,⁶¹⁷ "They are compared to a date palm, which takes seventy years to produce fruit."

The same is likewise true of Torah and *mitzvot*. There is a difference between the study of Torah and the performance of

⁶¹⁴ See Likkutei Torah, Bechukotai 49d; Ohr HaTorah, Chanukah 306b and on and elsewhere; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allergories 118 (Also see 66, 70, 116, 121, 130, 145, 147)

⁶¹⁵ See Talmud Bavli, Bechorot 8a (and Tosefot entitled "*b'Ilan*" there).

⁶¹⁶ Psalms 92:13

⁶¹⁷ See Zohar III 16a; 24a

mitzvot, and Torah is loftier than the *mitzvot*. For, as known,⁶¹⁸ Torah is of the letter *Vav*-ו of *HaShem*'s-יהו"ה Name, whereas the *mitzvot* are of its final letter *Hey*-ה. This is why, in Torah study, it can take much time for a person to come to understand a matter in Torah, which is not the case in fulfilling the *mitzvot*. Moreover, Torah study requires a great deal of toil, which is not the case in fulfilling the *mitzvot*. This is comparable to the fact that the labor required for a tree to yield its produce is far greater than the labor required for the crops of the field.

Now, in a similar manner, just as in sowing a physical field, although it is true that all sowing is done in the land, nevertheless, not all places are equal. That is, there is land that is better suited to growing wheat etc. The same is true when it comes to fulfilling the commandments. That is, even though the commandments-*mitzvot* are fulfilled with the physical body, nevertheless, within the body itself, the *mitzvah* of donning *Tefillin* is specifically upon the head and upper arm, and the same principle applies to the other *mitzvot*. This is because it is specifically these limbs that cause the growth and drawing forth of the light and illumination that relates to that particular *mitzvah*.

Similarly, just as sowing and planting is specifically done in the earth, upon which everyone tramples,⁶¹⁹ so likewise, this is comparable to the requirement to be sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Moreover,

⁶¹⁸ Zohar III 122b; 123b (Ra'aya Mehemna); Likkutei Torah Masei 96c; Ohr HaTorah Teitzei 990 and on.

⁶¹⁹ See Talmud Bavli, Eruvin 54a

before sowing, the earth must be plowed, thus making the soil loose and absorbent,⁶²⁰ which likewise indicates the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In the same manner, the Holy One, blessed is He, sowed the *mitzvot* in the bodies of the Jewish people, which, in and of themselves, are sublimated and nullified to Godliness. Additionally, it is necessary that the commandments be fulfilled in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by accepting His yoke, (like the example of plowing). It is specifically in this manner that we draw forth a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

4.

Now, it is in this regard that our sages, of blessed memory, stated,⁶²¹ “A person is obligated to recite one-hundred blessings every day.” They learned this from the verse,⁶²² “And now, Israel, what-*Mah*-מה does *HaShem*-יהו"ה, your God, ask of you,” about which they stated, “Do not read ‘what-*Mah*-מה,’ but rather read, ‘one-hundred-*Me’ah*-מאה.” However, at first glance, the connection between, “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה,” is not understood. If the intention of the verse was to refer to the “one-hundred-*Me’ah*-מאה” blessings,

⁶²⁰ See Talmud Bavli, Brachot 40a

⁶²¹ Talmud Bavli, Menachot 43b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

⁶²² Deuteronomy 10:12

why then does it state “what-*Mah*-מה,” and not “one-hundred-*Me’ah*-מאה”?

This may be understood by prefacing with the general matter of the wording of the blessings we recite, “Blessed are You *HaShem-Baruch Atah HaShem*-יהו"ה אתה ברוך.” The simple meaning of the word “*Baruch*-ברוך” is “Blessed,” meaning that we bless *HaShem*-יהו"ה. However, this is not understood, for, what need does He have for our blessings? Now, it is true that the word “*Baruch*-ברוך” has an additional meaning, which is, “to draw down,”⁶²³ and that the meaning of “*Baruch Atah HaShem*-יהו"ה אתה ברוך” is that we draw down a revelation of the Name *HaShem*-יהו"ה below. Nevertheless, the simple meaning, that we are blessing *HaShem*-יהו"ה, still remains. We therefore must understand this, and we also must understand the relationship between the two meanings of the word, “*Brachah*-ברכה.”

The explanation is as follows: The verse states,⁶²⁴ “*HaShem*-יהו"ה passed before him and proclaimed: ‘*HaShem*-יהו"ה, *HaShem*-יהו"ה.’” That is, there are two names *HaShem*-יהו"ה. There is the Upper Name *HaShem*-יהו"ה, and there is the lower Name *HaShem*-יהו"ה. The difference between them is as follows: Although the lower Name *HaShem*-יהו"ה relates to the lights (*Orot*) that transcend the vessels (*Keilim*), nevertheless, it refers to light (*Ohr*) that has some relation to vessels (*Keilim*). In general, this refers to the light (*Ohr*) that follows the restraint of the *Tzimtzum*. In other words, this Name *HaShem*-יהו"ה is

⁶²³ See Mishnah Kilayim 7:1; Torah Ohr, Mikeitz 37c and elsewhere.

⁶²⁴ Exodus 34:6

the essence of the light that relates to worlds (similar to the light that illuminated the Holy Temple).

In contrast, the Upper Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends vessels and worlds altogether. In general, this refers to the light of *HaShem*-יהו"ה Himself,⁶²⁵ blessed is He, that precedes the restraint of the *Tzimtzum*. It thus is similar to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).⁶²⁶

This then, explains the two meanings of the wording of the blessings, “*Baruch Atah HaShem*-יהו"ה.” The simple meaning is that we are blessing *HaShem*-יהו"ה. That is, it is in order to draw down additional illumination to the lower Name *HaShem*-יהו"ה, by drawing additional illumination to it from the Upper Name *HaShem*-יהו"ה. The second explanation is that we are drawing the Name *HaShem*-יהו"ה down below. Now, in order to draw the Name *HaShem*-יהו"ה below, there must be an ascent and sublimation of the creatures to Above. Through this, we draw forth the lower Name *HaShem*-יהו"ה, and we also draw forth the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה, so that it too is drawn forth below.

It is about this that our sages, of blessed memory, stated, “Do not read ‘what-*Mah*-מה’ but rather ‘one-hundred-*Me’ah*-מאה.” That is, “one-hundred-*Me’ah*-מאה” refers to the crown-*Keter*. In other words, the drawing forth affected by the one-

⁶²⁵ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see the discourse entitled “*Shiviti*” 5720.

⁶²⁶ See *Hemshech* 5666 p. 597 and elsewhere.

hundred blessings is a drawing forth of the Upper Name *HaShem*-יהו"ה, which utterly transcends the worlds. This drawing forth is accomplished through the aspect of "what-*Mah*-מ"ה," which refers to the matter of sublimation and nullification to *HaShem*-יהו"ה.⁶²⁷ This is indicated by the continuation of the verse,⁶²⁸ "And now, Israel, what-*Mah*-מ"ה does *HaShem*-יהו"ה your God, ask of you, but only to fear *HaShem*-יהו"ה your God etc." In other words, it is specifically through fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and sublimation to Him, that we draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). This is similar to what we explained before regarding the verse,⁶²⁹ "Light is sown for the righteous-*Tzaddik*-צדיק." Namely, that it is through the rotting of the seed that is sown, that the light is drawn forth.

5.

Now, this matter, that the exodus from Egypt was preparatory to the giving of the Torah, and that at the giving of the Torah there was a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), initially began at the splitting of the sea. For, it was at the splitting of the sea that it was stated,⁶³⁰ "This is my God and I will build

⁶²⁷ As in the verse stated by Moshe (Exodus 16:7), "And what-*Mah*-מ"ה are we that you should grumble against us."

⁶²⁸ Deuteronomy 10:12

⁶²⁹ Psalms 97:11

⁶³⁰ Exodus 15:2

Him a sanctuary.” The verse specifies “This-Zeh-זה,” which is similar to the prophetic level of Moshe, over and above all other prophets. That is, Moshe prophesied with the term “This-Zeh-זה,”⁶³¹ which indicates revelation, for this was *HaShem*’s-יהו"ה Supernal Intent in creating the worlds, that there should be “a dwelling place for Him, blessed is He, in the lower worlds.”

Nevertheless, the ultimate fulfillment of this intent will specifically happen in the coming future. It is about this that the verse states,⁶³² “And they will say on that day, ‘Behold, this-Zeh-זה is our God; we hoped to Him that He would save us; This-Zeh-זה is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.” That is, currently, the term “This-Zeh-זה” is only said once, whereas in the coming future, the term “This-Zeh-זה” will be said twice.⁶³³

The explanation⁶³⁴ is that even though, through our fulfilling Torah and *Mitzvot*, there currently is also a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), nevertheless, what currently comes forth into actual revelation (“This-Zeh-זה”) is only the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds (*Memaleh*). Because of this, currently, the term “This-Zeh-זה” is only said once. However, about the coming future it states, “This-Zeh-זה” twice, as there will be a drawing forth and revelation of an even loftier light of *HaShem*-יהו"ה, blessed is He. It is about this that the verse states, “Behold, this-Zeh-זה is our God-

⁶³¹ See Sifri and Rashi to beginning of Parshat Matot.

⁶³² Isaiah 25:9

⁶³³ Midrash Shemot Rabba 23

⁶³⁴ See Sefer HaMaamarim 5654 p. 154

Elohei”*nu*”אלהינ”ו... This-Zeh-זה is *HaShem*-יהו”ה.” That is, in relation to the first, “This-Zeh-זה,” it states “our God-*Elohei*”*nu*”אלהינ”ו,” whereas in relation to the second, “This-Zeh-זה,” it says “*HaShem*-יהו”ה.” For, although even the first drawing forth is from the Name *HaShem*-יהו”ה, nevertheless, relative to the loftier Name *HaShem*-יהו”ה, it is considered to be like His title, “God-*Elohi*”*m*”אלהי”ם.”⁶³⁵

About this our sages, of blessed memory, stated,⁶³⁶ “The coming world is not like this world. In this world, I am written with the letters *Yod-Hey-Vav-Hey*-ו”ה וא”ו ה”א יו”ד (יהו”ה) but pronounced with the letters *Aleph-Dalet-Nun-Yod*-דל”ת אל”ף (אדנ”י) (that is, I am not pronounced as I am written). However, in the coming world, it all will be as one, and I will be read with the letters *Yod-Hey-Vav-Hey*-ו”ה וא”ו ה”א יו”ד (יהו”ה) and written with the letters *Yod-Hey-Vav-Hey*--ו”ה וא”ו ה”א יו”ד (יהו”ה).”

In other words, currently, the name *HaShem*-יהו”ה as it is written, is concealed. For, although in the Holy Temple it was pronounced as written,⁶³⁷ there nevertheless was still a distinction between the way He is called and the way He is written, only that there, in the Holy Temple, He was called as He is written. In contrast, in the coming future it all will be as one, and there will be no distinction between these levels at all. In other words, the Name *HaShem*-יהו”ה that transcends the

⁶³⁵ See Likkutei Torah, Shir HaShirim 65c and on.

⁶³⁶ Talmud Bavli, Pesachim 50a

⁶³⁷ See Talmud Bavli, Kiddushin 71a

worlds will be revealed here below,⁶³⁸ which is the ultimate fulfillment of the intent for which “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

Now, although this drawing forth will specifically happen in the future, nevertheless, this actually is drawn down now, when we fulfill the *mitzvot*. Only that currently it is concealed, whereas in the coming future, what is drawn down now will be revealed. In other words, even now we draw forth the Upper Name *HaShem*-יהו"ה, which is the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds. About this the verse states,⁶³⁹ “I made the earth and I created man upon it,” that is, “I created-*Barati*”-בראת” has the numerical value of six-hundred and thirteen (תר”ג-613).

That is, *HaShem*’s-יהו"ה ultimate Supernal Intent in creating the worlds, was to give us His Torah. For, even though the culmination of His intent will specifically happen in the coming future, nevertheless, His Supernal Intent in creating the world was to give us the Torah. This is because, at the giving of the Torah, the drawing forth began, whereby through fulfilling Torah and *mitzvot*, a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is actualized, only that it will be revealed in the coming future. Because of this, the future redemption is hinted at in the exodus from Egypt, since the exodus from Egypt was preparatory to the giving of the Torah, and in actuality, it already was all drawn forth at the

⁶³⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁶³⁹ Isaiah 45:12

giving of the Torah, only that its revelation will be in the coming future.

This then, is the meaning of the verse,⁶⁴⁰ “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak and to Yaakov as *E"l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה, I did not make Myself known through them...” That is, although the Torah does indeed make mention of the Name *HaShem*-יהו"ה in reference to our forefathers, nevertheless, this only was the lower Name *HaShem*-יהו"ה, which relative to the revelation of the Upper Name *HaShem*-יהו"ה of the coming future, is considered to be like His title, “God-*Elohi*”מ-אלהים.”

In contrast, in the exodus from Egypt, which was preparatory to the giving of the Torah, there was a revelation of the Upper Name *HaShem*-יהו"ה, and although it was still concealed, there already was a hint to the coming redemption, that is, to *HaShem's*-יהו"ה ultimate Supernal Intent to have a “dwelling place in the lower worlds.” In other words,⁶⁴¹ “Through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.” Namely, there is a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and is equal in all worlds. The revelation of this matter will occur in the coming future, may it be speedily in our days!

⁶⁴⁰ Exodus 6:2-6

⁶⁴¹ See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.